Blair. 472.

MODERN IRISH TEXTS.

I.

Is aoir ionsantur an aoir so: atáid ualaig as a dtaiscinn an báidib, agus talam as a dteabad, lé bruthib teined agus uirge; agus an muir atáid longa gan siu an treoil as imdeact in aghaid na duile agus na gaoithe. Is féidir teadtaisdeact do dul timdeall na cruinne amhuil agus amuil i g-ceathamhad uaithe an dluig, agus is féidir lé beith cainnt do déanamh lé céile agus baile mór eadorra. Dealbtar iomaige lé gaedhil na Gréine i rmeidead rúl, agus roillrighean bailte móra leis an rolus electreach. Agus mar sin do deun neitead eile: atáid siad as a ndeunamh i mod do mearbhuide do beit 'na dhaoidheadh tamall ó shoin.

Agus ní h-é amháin go bfuil ealadha nuadha as a gcumad, agus neithe nuadha as a bragbáil amach gach lá, acht fós atá an fhirinne as a nochtad i otaoibh neitead an iarb daoine in aimhsir iarmhoire so.

Do raoileadh iarm gur ba teangtha Gaoilmara an Eabhrais agus an Ghaedhilge, acht is fior do gach fear léighinn anoir gur ab Gaol i bhrad amach atá aca lé céile. Is fior do gach duine eolach gur ab fogur Gaol na Gaedhilge do 'n Laidin, do 'n Ghréigis agus do theangtaibh eile na h-Eorpa agus na h-India shoin. Is foighe, fós, do 'n Ghaedhilge an Bhreathnais agus teangta na Breatnuinne bige inr an bFriainc! agus is i an cainnt deunda, beagnach, atá againne agus as muintir na h-Alban. O fuaradh amach go cinnte fior an gaoil so, do meudaigh mear na n-eolach ar an nGaedhilge go mór, mór, ar mod go bfuil mórán díob

anoir ag a foġluim. Ir mió iongantaċ, go deimin, ollamain na Fiaince, na Gaeimáine agur na h-Eaoáille, na daoine ir mó eolur inr an Domain, do beiċ ag foġluim air dteangaiḋ-ne, agur meaṫ ċoṁ beag againn féin uiḋe. Ir maṫ ġeall ar an móiḋ-ioṁṁur atá i dteangaiḋ na h-Eiḋeann atáiḋ ag glacaḋ an duaiḋ ro oḋḋa féin.

Seaġan Pléimionnaċ.

I.

This age II. is an age of wonders I, burdens I. are (at their =) being drawn III. *infin.* -nġc in S. L. on roads I. § 44, land V. *gen.* -an being ploughed I. by the powers II. of fire V. and water, and on § 5 . 1. sea III. *gen.* maṫa ships II. are going II. *inf.* -ṫeaċt, without (the worth of =) even the § 4 .2. sail against § 89 the tide § 72 and wind II. It is possible to send I. cuiṗ, *pcp.* cuiṫe, a message III. around *cpd. prep.* the globe IV. again . . . in a quarter I. of an hour II. of the clock, it is possible for a pair II. to (make) hold *irreg.* conversation together and (= even with) a large town IV. between them. Pictures are formed by the rays *irreg.* § 89 of the sun II. ġnian in a twinkling *verb. noun* of eyes II. § 47, and great towns IV. § 72 are illuminated II. with the § 21 electric light. And (like that) thus (is the case for) with a hundred other things § 89; they are being done *l.* 1, 2 in a way III. which would be thought to be (V. syntax of tá) druidism III. a while ago.

And not only (it) this that new arts V. -ṫa are being formed, invented, new things *l.* 11 being found *irreg.* out every day *irreg.*, but also the truth is being laid-bare in regard (taoḃ, side II.) of things (on) of which people *irreg.* were in ignorance III. § 25 ever (ṁaiṁ always of past time, go deo, go bṗáṫ, doiṫċe of future) before this.

It was thought *inf.* -leaṁain always that (the) Hebrew and (the) G. were kindred languages V. § 75, but it is (a knowledge III. *gen.* reagra) known to every man of learning *Lat. legenda* now that it is =go n-ab a far-out relationship they *have* with (one) another. Every learned man knows that the r. of G. to Latin, Laiṫin II., *gen.* -ne, to Greek, and to (the, vid. syntax of article) other tongues of Europe III. § 62, and of (the) East India is close. Closer § 96, too, to the G. is the Welsh and the l. of little Britain in (the) France; and it is the same language, almost (little-not) that we and the people II. of Scotland V. have. Since the knowledge of this r. was found out *irreg.* for certain, the esteem III. of the learned for the G. has increased very much, (in a manner III.) so that many of-them are now (at her l.) learning it III. It is a wonderful thing *irreg.* indeed, (for) the sages V. of F. of G. and of Italy, the most learned § 101 people in the world, to be learning our language V. and (=considering that, *idiom*) we having so little esteem for it. It is on account I. *gen.* gill of the great wealth III. that is in the l. of I. that they are taking this trouble on themselves.

John Fleming.

D 30 MY 1958

II.

éiṁe! 'tá deoṁa.

I.

Eiṁe! 'tá deoṁa 'gur ṁiġiṫ do ḟúl
Maṗ bogḋa-uiṗge ċumċaṗ aṗ meaṗgaḋ na nóúl,
  Lonnṁaċ tṁé ċaiṗe deoṁ,
  Briónaċ 'láṁ roġa go leoṁ,
'Tá do ġṁanta rá ḋubán ṁóṁ
  'G éiṁġe gaċ lá.

II.

Éiṁe! ní ṫioṁmóċaṗ do ċiuin-deoṁ go deo!
Eiṁe! ní buan beiṫeaṗ do lag-ġáiṁe beo!
  Go mbéiṫ gaċ daċ rá ṁéiṁ,
  In éin-ḟeaċt, ag cuṁ go léiṁ,
A'ṗ ag gealláḋ, maṗ ċuaṁ na ṗpeuṁ,
  Sioċċána gaċ tṁáċ.

O'Móṁḋa, do ṁéiṁ Mhic Ṁéil.

II.

Erin V. *gen*, ṗeann (the) tears I. § 44 (the) smiles I. of thy eyes II. are like a bow-of-water (which) is formed from the mixing of the elements II., glittering thro' a stream IV. of tears, sorrowful in the midst (for 1 láṁ) of much pleasure, thy suns II. § 52 are under great gloom, arising every day *irreg.*

Erin, thy gentle tear shall not be dried II. (tṁiṁiġ, *pron.* tṁiomuiġ, usually) till the end (for ever), not lastingly (adj. for adverb) shall thy weak smile be alive, until every colour III. shall be in order (ṗuaṗ II., *gen.* ṁéiṁe), all at one time (putting) working (together), and promising, like the omen of the spheres, peace III. every time III.

Moore, according to § 49 MacHale.

III.

Do ċuaiḋ Doṁnall, maṗ ṙin, do'n t-ṙean-ṗaiṫ, an uaiṗ do bí an oiḋċe ag doṗċuġaḋ, agus do ṙeaṗ ṙé agus a uilleċ cṗomċa aiṗ ṙean-leiṫ léiṫ, ag ṙanaṁaint go dtaġaḋ an meaḋon-oiḋċe.

D'éiṗiġ an ġealaċ ṙuaṗ go mall agus do bí ṙí maṗ ċnapán teineaḋ an taoḃ ṙiaṗ de; agus do bí ceó bán ann, do bí áṗdaiġċe aṗ na maḋaiṗiḃ féiṗ agus aṗ na h-áiṫiḃ ṗliuċa lé ṗionn-ṙuaċt na h-oiḋċe taṗ éiṗ aiṁ-teaṗa an lae. Do bí an oiḋċe coṁ ciuin lé loċ an uaiṗ naċ mbiann aon ġal ġaoiċe amuiġ do ċoṁṁóċaḋ tonn aiṗ, agus ní ṁaiḃ aon ṙuaim lé cloiṙtint acc cṗónán na g-ciaṁóg do ṫéiḋeaḋ ċaṗt ó am go h-am, nó ṙġneaḋ ġeuṗ obann na nġé ṗiaḋáin ag ḃul ó loċ go loċ, leiṫ-míle ṙuaṗ inṙ an aéṗ óṗ a ċionn, nó ṙeaḋ ġeuṗ na bṗeaḋóg nó na bṗilbín ag éiṁiġe 'ṗ ag luiġe, ag luiġe 'ṗ ag éiṁiġe, maṗ iṗ ġnáṫaċ leó i n-oiḋċe ċiúin. Do bí míle míle neulṫ ġeal ag ṙoilliuġaḋ óṗ a ċionn, agus do bí beaġán ṙeaca ann d'ṕáġ an talaṁ do bí ṗaoi n-a ċoiṗ bán agus bṁoṙġ.

Do ṙeaṗ ṙé ann ṙin aiṗ ṙeaḋ uaiṁe, aiṗ ṙeaḋ ḋá uaiṗ, aiṗ ṙeaḋ tṙí h-uaiṗ; agus do ṁeuḋaiġ an ṗioc go móṗ, i ṁoċt go ġcualaiṙ ṙé bṁṙeaḋ na otṁáiċnín ṗaoi n-a ċoiṗ ċoṁ miṁic agus do ċoṁṁuiġ ṙé í.

Do bí ṙé ag ṙmuaineaḋ in a inntinn, ṗaoi ḋeiṁeaḋ, naċ otiocṗaḋ na Siḋeóga an oiḋċe ṙin, agus go maiḃ ṙé ċoṁ maiṫ ḋó ṗilleaḋ aiṗ a aiṗ aṁáṙ, an uaiṗ do ċualaiṙ ṙé toṗann i bṗaċ uaiḋ ag teaċt, agus d'aiṫniġ ṙé aiṗ an ġceuḋ ṁóiṁiḋ é, agus do bí a ṗioṗ aiġe cneuḋ do bí ánn. Do ṁeuḋaiġ an toṗann; i dtoṗaċ do bí ṙé coṗaṁail lé ḃualaḋ na dtonn aiṗ an tṁáiġ

ċloċaiġ, aġur ann rin mar ċuiṫim eara ṁóir, aġur raoi ḋeireaḋ mar rtoiṁ áiṁo i m-bárraiḃ na g-crann, aġur ann rin oo ḃur an rṫomán-gaoiṫe arceaċ o' aon ruaiġ aṁáin inr an raiṫ ċuiġe, aġur oo bí na Síḋeóga ann.

"An Chraoiḃín Aoiḃinn."

D. went *irreg.*, thus, to the old rath § 59. 1. when the night was darkening, stood *verbal*—aṁ with (*idiom* and) his elbow V. *gen.* -eann bent on a gray § 94 ṅaṫ old flag ḷeaċ § 49, waiting 132 D, until midnight should come *imperf. of* ṫig *irreg.*

The moon 51 arose II. slowly, like a lump of fire 79 behind him, there was a white fog 88, raised out of the plains IV. of grass, and out of the moist places by the coolness (ruar cold, ruaċt *mas* III. cold, *also* a cold ruarar r. or rlaġoáin, rionn-ruaṁ-uaċt, cool-ness *lit.* fair-cold; *cf.* rionn-uiṁge., fair, *i.e.* pure, water, hence the Phœnix (!) Park) of the night after (on the track of) the great-heat of the day 89. The n. was *as* still *as* (as . . . as = ċoṁ . . . le when followed by pronoun or noun coṁ maiṫ liom-ra, le ouine eile; ċom . . aġur when verb follows ċoṁ ṅaṫ aġur oo ṫuit ré as soon as he fell) a lake III. when there does not be one puff of wind 48 out which would stir II. a wave 49 on it,...no noise to be heard *irreg. verb* but the drone of the chafers which used to go *irreg.* past (sarm, by me, ṫarr, by thee *used as adverb except in Munster, where* ṫainig, by him *is used*) from time to t., or a sudden sharp scream II. of the wild geese going . . . half a mile above in the air over his head § 44, 4., or (the) sharp whistle II. of the plover or the lapwing ascending and descending (rising and lying) . . . as it is usual with them in a still night. There were a thousand thousand bright stars shining over his head, a little frost § 61, 5, which left the ground V.—ṁan under his § 32 foot 48 white and brittle.

He stood § 130 there for (during the length of) an hour, two h., three h., the frost increased greatly so (in a way III. § 61, 5) that he heard *irreg.* the breaking 129 of the t., under . . . as often as *p.* 4 *l* 9. *note* he stirred it. He was thinking in his mind, at last, that the fairies § 50, 2 (*also called* an Sluaġ Siḋe, the fairy host, [*cf.* bean rióe, banshee,] na ḋaoine maiṫe) would not come . . . and that it was as well for him to turn back (on his track, *cf.* oo ḃí ri ag ṫuiṫ air a h-air, oo ḃíḋeaḋar air a n-air; air *also* = side, le h-air na ceileaḋ) again, when he heard *irreg.* a noise at a distance from him coming *irreg.*, and he recognised III. § 124 it at the first moment, and knew what was in it. The noise increased, in the beginning it was like § 99 (c. le like *to*) the beating of the waves II. on a stony 95 beach III., and then like the falling 132, I. of a great cataract, finally like a loud storm in the tops of trees, then the gust of wind (usually réiḋeán rióe, fairy blast, *from* réiḋ, blow) broke in with one rush into the rath towards him ċuġam, the fairies were present. Dr. Douglas Hyde (the origin of his ainm rinn, *nom-de-plume*, an Craoiḃín aoiḃinn, will be seen in another extract.)

CUAINT AN GHLEANN-DÁ-LOCH.

Maidin Domhnaigh imr an b fochmai ro d' imdigh éamainn, do chuallaf go Sráid Nalcomuit cum dul go Bré. Ní fabaf acc im' (in mo) furde i g-caibad an uair do ghluaiseamar. Do bí an maidin go breág, aoibinn; gluan an t-Samhraid ag taitneamh, agus do bí a lán daoine ag cuall ar Bré, cum an lá do caitheamh coir na fairrge; nó cum aghaid do thabairt, mar mé féin, ar fléibtib Connae Chille-Mantáin.

Ní fabaf fuam roime rin ár an m-bóthar ro; mar rin, do bíodar aiteac fiorfhuigteac, mar ir dual a beit, ag fiarfhuighe i d-taoib na n-áit trí a fabamar ag ar reolad, agus i dtaoib na neitead do bain leo, agus i gcomhluadar oiteamnac de'n t-saoghal ro, nior aithghear an t-shighe gur fhágamar ag Bré.

Do bí daoine muinteartha dom annro im' dhiaidh agus láir theun bhóthar fá cháir aca, cum rinn d'fhuadach ar ár n-aitheadh go Gleann dá Loch, áit d'ar (ba) mhaith linn cuall an lá rin. Ní fhéadamar aon mhoill ann ro, act rinn féin do dhíthadh ar an gcáthair, beirt ar gach taoibh, agus cóirdeoil ag tiomáint. Ba ghearr go fabamar ar fadharc an bhaile big, agus ag tabairt aghaid roir ó dheas ar Shliabh Cualann, an fhiadh ir mó gairm de fléibtib Chille-Mantáin air an taobh rin. Do chuireamar ar fhighe dhinn go tapaidh, agus fá dheireadh aimsire do bhíodamar taobh lé taobh leir an g-cnoc. Fear gan Ainm.

Visit (on) to (the) Glen III. of (the) two lakes III. (On) a morning § 55 of Sunday (*cf.* oidche Dhomhnaigh uirge an Domhnaigh, holy water) in this Harvest (which) went (*p.* 1. 4.) past-us, I proceeded *inf.*—all to H. street in-order-to go tidhim to Bray. I was (not but =) only seated (in

my sitting) in a carriage when we started *inf.* —ɡuᵹt. § 132 The m. was fine (and) pleasant, (the) sun §§ 49, 59 of the § 4 summer shining (*two verbs*—neaṁaim,—niᵹim) a number (*peculiar: lit.* its n.) of people were going to visit (tɪiall ar.=visit, t. ɡo start towards) B., in order to spend I. § 130 the day § 89 (v. syntax verbal noun) beside (lé c., aᵹ c., at foot *of*) the sea IV., or (to give *irreg.* face § 89 on=) go to the mountains § 85 of the church of M. (Wicklow. St. Mantán from mantaċ, toothless). Never (p. 2, 26.) before (it) this was I on this r. § 44, so I was attentive, inquisitive (—ruiᵹ, enquire, from rior) as it is natural to be (*rid.* infinitive), asking § 138 about (in regard of) the places II. through which we were (at our driving *p.* I, 1, 2) being driven I., and about the things § 89 (which) related *inf.*—nt. (bain lé=touch, relate to, b. ro=happen, caid ro bain duit? with *accus.*=take, ro bain ɡeróm é) in suitable (from—ṁain, *infin. of* oir., as ni oireann an cúca rin duit) company (*hence* pastime) of this sort, I did not feel III. *inf.*—ɡeaċtain the road § 79, until (*usu.* no ᵹo, ᵹur) we stopped at B.

There were friends (friendly people to me) of mine here to meet me (in my meeting: *cf.* Duḃ i ᵹc. an tɪaᵹaint, go for) and they had a strong lively mare under a car, to carry (*verbal* § 138—duiᵹ, snatch, carry off II. on our journey (*cf.* ᵹo n-eiriᵹiḋ d'a ḃeaṫ, prosperous journey to you), (a place=) where we wished to go. We made (neun: *the perf.* neaṁnaᵹ *not used in Munst.*) no delay here, but (only) to settle II. ourselves on the car, a pair on each side II. and a coachman driving (—mim I). It was short § 101 until we were out of sight of the little § 94 town, and facing (vide. *p.* 7, *l.* 6) south east (see adverbs) towards S.C., the most famous (p. 2, 3) on the m. of W. on that side (direction). We put our road (over) off us quickly, after (usual rá ḋeamn, about the end of, *or* i ᵹceann, at the end of) a little (of) time II. we were side by side with the hill. Anonymous.

IV.

beannacht na mumhan.

Beannaċt ar fearaib Mumhan—
Fhearaib, macaib, mnáib—
Beannaċt ar an talmhain
Do beir torad dóib.

Beannaċt ar gaċ ionmus
Geintear ar a m-bruġaib,
Gan aen-neaċ ar euġcoḃair ;
Beannaċt Dé ar Mhumhain.

Beannaċt air a m-beannaib,
Ar a leacaib loma ;
Beannaċt ar a ngleannaib,
Beannaċt ar a n-dromaib.

Gaineamh lir fó longaib
Go riaḃ go deo a d-teallaiġ !
I ḃ-fánaib, i riḋaḃ,
I fléiḃiḃ, i m-beannaiḃ.—Beannaċt.

Naoih Páḋraig.

(The) Blessing III. (*formerly* V. *gen.* -tan) of the Munster V. A b. on (the) men of M., on m., boys, women ; . . . on the land which gives *irreg.* produce § 44, 5 ; on every wealth III. (which) is produced on their plains III. ; none (*lit.* without any person I *gen.* neiċ) of them in *lit.* on helplessness (é- *negat. prefix.* eclipses, eutrom, light) caḃair, help, III. B. on their peaks II. *gen.* binne (hence an tá ḃinn deus, Twelve Pins ; ar ḃinn an teampuill, steeple ; ar ḃ. an tiġe, gable), their bare flags II., on their glens III. on their long-hills (*lit.* backs druim III. *gen.* droma ; in Mod. I. *pl.* -manna). Like sand II. of (the) sea (lear *obsol.* except *in few phrases* tar lear, abroad ; lear mór, a great amount) under ships II. may their hearths I. (*from* ten-laċ) be for ever *lit.* to (the) end (*same root in* rá ḋeoraḋ, at last, *and* i n-diaiḋ, after), (in =) on slopes, smooth-plains, mountains § 85, peaks.

St. Patrick (slightly modernised).

V.

Do ċualabaṁ, gan aṁṁur, maṗ ṫáinic an Díle aṗ an domun raṁ ó; maṗ d'eiṁiġ an ṗaiṁṁge mór ór cionn gaċ ṙléiḃe dá áiṁde, agur maṗ do ṙgṁíor ṙí an cineaḋ daonda agur gaċ aiṁṁíde do bí aṗ an ṫraoġal acṫ Naoi agur gaċ aon do bí in aen-ṗeaċt leir inṗ an aiṁc. Cuiṁiḋ an Sgṁoṗtúiṁ díaḋa ṗo ṙíor, agur gaċ uġdaṗ eile do ṙgṁíoḃ aṗ an aimṗiṁ ó ṡoin anuaṗ. Ní ṗuil contabairt (aṁṁur) aiṁ ṗo aġ duine aṗ biṫ ġéilleaṗ do bṁaċṁaiḃ De. Acṫ b(a) ṗéidiṁ go bṗuil ṙiḃ in aṁḃṗiog, cia an ṗaċ ṗá a noeaṁna Dia an ṫṁoim-ḋíoġaltaṗ ṗo aṗ an g-cineaḋ daonda? Má'ṗ eaḋ, ionnuṗ naċ mbéiṙ ṙiḃ aṁlaiḋ níoṗ ṗuide, do beiṁ-ṗe ṙgeul ḋaoiḃ, gur ab é (do) b(a) aḋḃaṁ agur ba ṁocaiṁ do'n áṁ agur do'n ṙgṁíor ṫáinic aṗ an ṫraoġal, an Peaċaḋ. (Ag) ṗo an ṗaċ, ṗo an ócáid, ṗá aṗ báiṫeaḋ iṁṫeaċta, agur náiṙiuṁ, bailte móṁa agur caṫṗaċa, agur luċt an domain. So an t-aḋḃaṁ ṗá aṗ ṫaṁṁuiṁg Dia cloíḋeaṁ an dá ṗaoḃaṁ, ó náṁ imṫiġ ṗáḃáilte (ṗaoṁ) acṫ oċtaṁ, ṗuaṁaṗ cneaṗta i bṗiaḋnaiṗe De.

Má'ṗ eaḋ, má'ṗ aḋḃaṁ an Peaċaḋ ṗá a otiġ ṫṁoim-ḋíoġaltuṗ Dé aṗ na daoiniḃ, an ṫáinic aimṗiṁ aṗ biṫ ṁaṁ da-ṗi-ab baoġalaiġe Peaiġ Dhé ioná an uaiṁ ṗo? An ṫáinic aimṗiṁ aṗ biṫ ṁaṁ in a ṁaiḃ na loċta níoṗ iomaḋaṁaile, na Dubailċi níoṗ coiṫċinne, agur na peaċaiḋ níoṗ ġṁáineaṁuile? An ṗéidiṁ a ṁáḋ, ṁoiṁ an Díluinn, go ṁaiḃ na bṁeuga níoṗ iomaḋaṁaile, na mionna móṁa níoṗ minice, oṁúṗ agur aḋallṫanuṗ níoṗ maṗṁaṁaile, euġcóiṁ agur leaṫṗom na coṁuṁṗan níoṗ minice ioná an uaiṁ ṗo. D'ṗuaṁaiġ an Cneiṫeaṁ,

ꝺ'ımḋiġ an cṡáḃaḋ, ꝺo ꝺíḃṡeaḋ an ċaṫċannaċt. So na
ṗeaċaiḋ ꝺíḃṡeaṗ ɱġże, ṗgɱoṗaṗ cṡíoċa, ṗáġaṗ cíoṗṡa
'n a ḃṗáṫaċ! So na ṗeaċaiḋ ċuġ léiṁ-ṗgɱoṗ aṗ éiɱinn
ḃoiċt, ċuġ ꝺúiṫċe aġuṗ ṗeaɱann a muinṫiṁe ꝺo ċíṁ
eile.

O'Ġallċoḃaiṁ.

V.

You have heard *irreg.* without doubt how deluge *f. gen.* -eann, on the world long ago, the sea arose over-head of every mountain § 85 however high (*idiom, lit.* of its height, *cf.* ṫá ṁeuṙ, however great), it destroyed the human race, every animal *on* the world except N. and everyone along (*in one time*, ṗeáḋṫ *obsolete*, an p. ꝺo *now* ṗeaṗṫa, *at present.* The Holy S. puts this down (on record), every other author who wrote on the period from that down (since). Any person who believes in (submits to) the words II. *gen.* ḃṗéiṫṁe . . . has no doubt (con. *now*=danger, úṫ ꝺonċaḃaṗṫeaċ, dangerous) *on* this. But possibly (It may be p.) you are in ignorance III. what (is) the reason III. for. (ṗá has many meanings a) under b) about c) in acct. of) which C. *made irreg.* heavy-vengeance on . . . Well (if 'tis so, eaḋ=*it* neuter pronoun) in order (the way that *cf. cionnus*) that you shall not be so longer § 93. 1., I tell you (give *irreg.* § 154 a story to you) that it is Sin which was (the) cause and occasion *for* the (slaughter) destruction and annihilation (which) came *irreg.* . . . This (is) the cause, occasion, for which kingdoms were drowned, nations, towns, cities § 81, the people III. of the world. This the c. for which G. drew forth III. § 124 the sword of the two edges, from which—not went II. *infin.* -ṫeaḋt safe but eight—people (who) were found *irreg.* just in presence (p. also=a witness) of God.

Well, if (the) Sin is a cause for which heavy-vengeance comes *irreg.*. has any time (properly aɱṗaṙ II. § 49. 1 =(1) space of time, *espec.* time of service, *hence* ḃuaċaill, caiṫṁ aɱṗiṁe a servant ; (2) season, na ceiṫṙe aɱṗaṙa ; (3) weather, ṙṁúṫ-aɱṗaṙ) ever come *irreg.* for which § 27. 3. anger ṗeiṁġe is more-dangerous than now . . . in which faults III, were more numerous, vices more common, sins more hateful. Is it possible to say it (its saying) that before the Deluge, lies II. § 49. were . . great curses [m. I.=1, diadem, 2, costly shrine for relics, etc., hence ċuġ ṙé mionna móṙa=he gave (=swore by) precious relics] more frequent, lust, adultery more bestial (*lit.* doggish), injustice and oppression of *the* neighbour . . . Faith has grown cold, piety departed, charity been banished III. These (are) the s. (which) exile kings § 88, ravage territories II. § 49, leave *irreg.* countries II. 52 *in their* desert . . . which have brought *irreg.* complete-ruin on poor E., have given the estate and land of her people § 49. 1. to another country.

Dr. O'Gallagher.
(Bishop of Raphoe, 1725–36).

An Dibirteac.

Mo beannacht leat, a cill mo ghrádha
'Ó ghaiscaigh mé 'gus tú!
Mo beannacht leat, acht ní go bliadh,
Ní dheimhin leat arieu.
Ní dheimhin leat arieú, a ghóill,
Ní dheimhin leat arieu;
Sid *ag* thiall san tráile mhóir,
Ta mé liom féin anoiú!

Ir dubh atá an tráile mhór,
Ir doimhin dubh tá sí;
Acht ó ir doimhne tá mo bhrón,
Ir duibe tá mo chroidhe
Acht ó! ir duibe tá mo chroidhe,
'S mé *ag* thiall uait anocht,
San *a* fhior agam an b-fillfidh mé
Go bliadh dom' oileán bocht!

Anoir atá mé dul air rán,
Ir thuag tá mo chás,
San fhior agam an b-fuil fé *i* n dán
Dam teacht go bliadh air air.
Liom féin atá mé dul air rán,
Air fead an traoghail mhóir:
An iongantach é, mo chroidhe beith lán,
'S mé *ag* ghaiscaim lé mo thór!

Má chuaichuighim an traoghal lán,
O'n m-bárr go o-tí an bun;
Má fhúblaim thíd an domhan iomlán
Anall agus anonn;

Ní fuigiḋ me aon áit go bliáḋ,
Aon doṁnéull, ball, nó clúid,
D'á d-tiubhfainn feasa mo ḟioiḋe 'f mo ḟliáḋ
Áḋt Eire tá faoi fmúid!

Má tá fí 'noir faoi fmúid nó fgiuir,
Tiom-fmúid aguf tiom-ċeó;
Ó tógfamaoid a fmúid ajiṁ,
A'f fgapfamaoid a ceó;
Áḋt, cá b-fuil fáfaṁ ḋom lé fáġail,
'S mé b-fad ó ċíṁ mo ḟioiḋe
Atá mé 'g imṫeaḋt; oċ! mo ḟliáḋ!
An b-fillfid mé a ḋoiḋe'?

An Cíaoiḃín.

The Exile *from* díbiṁ, banish. My blessing (*now III.* formerly *V. gen* -an) land of my love, since I and you are separated § 132. D. *infin*, -fad and -faṁain; but not for ever, I do not say *irreg.* adieu, my treasure, although I am starting § 133 over the great salt-sea (*cf.* duḃ fá fáile, going to the sea-side; fáile uaṫ, salt spray when crystallized on rocks; anCaol-fáile, the "Killery" Bay; Ceann-fáile, Kinsale) alone to-day.

Black is the great sea, deep and dark; deeper my sorrow (also duḃfán, aṫḃneula, meula, cuma) darker my heart, starting from thee to-night not knowing (*lit.* without its k. with me) shall I return ever to my island. Now I am going astray (=ar feaċran), sad (*cf.* a Mhuire ir truaġ, "wirrasthrue") is my case, not knowing is it in destiny for-me to come back ever . . . . . through (*lit.* on the length of, used of space and time, air f. uaire an ċluig for an hour of the clock) the great world [*from Lat.* saeculum, =1. the world, not physically considered (=cruinne, doman) but as place full of changes, trouble, etc., or=people of the world. 2. life, f. fada duit, long life to you!] Is it strange (*pron. irreg.* iontaċ Conn. úntaċ Munst. iogantaċ N. Munst. *cf.* congnaḋ *pron.* cúnaḋ, diongnaḋ *pron.* díonaḋ) my h. to be f., since I am (*lit.* and me) parting . . .

If I search the . . from top to bottom, . . travel through whole (=iomfúdar) w. over and over [fonn here (also 1 ḃfor, at rest), anonn from here; ṫall, beyond, anall, from beyond; *accent as in* anuas. In secondary sense anonn, ṫall used of *next world*, ba mian liom dul anonn] I shall never find *irreg.* a place, corner, spot, nook, to which I would give *irreg. the* love II. *gen.* feirge (*hence* dé-feirge now déirc, charity, alms) . . . E. under cloud . . . or ruin . . we will lift up *irreg.* her cloud again . . scatter . . where is pleasure (*ob. noun.* of fúr, satisfy, hence fárta) to be found *irreg.* for me, far from . . . I am departing, my grief, shall I ever (*prof.* ḋoiḋe) return.

cnónán na sróeog.

Do bí fear ar a mairb cluic ag fiubal fan oíche lé h-air Leara, 7 do ċualaid sé cnónán taob artiġ de ċloiche. Do fear sé 7 do ċuir sé cluar air féin. Ir iad na daoine maiċe do bí ann, 7 ir é an cnónán do bí ar a mbeul: "Dia-Luain, Dia-Máirt; Dia-Luain, Dia-Máirt," Do bí an cnónán ċoiṁ binn agus ġur fear sé tamall fada ag éirteacht leir. Fá deireadh 7 fá deoiġ, do ċoruiġ sé ag cur leir, agus dar leir féin go g-cuirfeadh sé fad air, 7 adubairt sé: "Dia-Luain, Dia-Máirt 7 *Dia-Ceudaoine*." "Cia fin," ar an ġuċ, "ag cur fad ar m'ablán?" "Mire, ma'r é do ċoil é," ar fear na cluice. "Cia an luaċ-faoċain ċeartuiġear uait ar fon do feilbire?" "An ċluic fo do baint díom, dá mba féidir." "Gab arteaċ annso," ar an ġuċ.

Do ċuaid fear na cluice taob arteaċ de'n ċloiche, 7 do bain na daoine maiċe an ċluic de. Ni deaṁadar aċt bor do ċur lé n-a ḃfuiṁ an uair táinic an ċluic leo, 7 do leagadar ar ċoiṁ an ċloiche í. Do ċuaid sé a baile annsin, 7 ir ar éigean d'aiṫniġ a máċair féin é. D'fiafruiġ sí de, cia an ċaoi ar baineadh an ċluic de. D'innis sé di go raib sé ag dul lé h-air Leara, 7 go g-cualaid sé ablan ag na daoiniḃ maiṫe, 7 ġur ċuir sé fad air, 7 ġur baineadar an ċluic de.

San am ceudna, do bí buaċaill óg eile ar a mairb cluic. Ni raib faġḃáil go deoiġ ar a fairḃireas, aċt do beuladh sé ġaċ uile ṗiġinn do bí aige ar fon na cluice do baint de. Do ċualaid sé i dtaoib an fir eile. Bí go maiṫ: do ċuaid an duine fairḃir do'n lior, go m-baintí an ċluic de. Do ċuir sé cluar air féin,

7 ó'éiɪc ré; aguɪ oo ċualaiġ ré an ɡuċ aɡ ɡláḋ: "Dia-Luain, Dia-Mairc aguɪ Dia Ceudaoine." Do ɛoɪɪiġ reɪɪean aɡ cuɪ leiɪ, 7 adubaiɪc ré: "Dia-Luain, Dia-Máiɪc, Dia-Ceudaoin aguɪ Diaɪɪdaoin."

"Cia ɪɪn oo ɪɪill m'aḃɪán?" aɪ an ɡuċ "Mɪɪe, má'ɪ é oo ċoiɪ é." "Ɡaḃ aɪɪeaċ annɪo." Do ċuaiḋ ré aɪɪeaċ, 7 an ċɪuɪc oo ḃaɪneadaɪ oe'n ɡeaɪ eile, oo ċuɪɪeadaɪ aɪɪ-ɪean í. O'Laiġin.

The chant of the Fairies. There was a man on whom was a hump travelling § 134 in the § 21, 2. night (also oul oe ɡnuḃal oiḋċe) beside *p.* 5, 34. a fort ɲoɪ *m.*, he heard *irreg.* chant the inner side II. of a ditch, stood, listened (*lit.* put an ear II. on himself). The good people were there, . . on their mouth: "Monday, Tuesday" . . . so sweet that *p.* 5, *l.* 15 stood long time listening § 132 *to* it. At last (oeɪɪeaḋ, oeoiḋ=end, *cf.* ɡo oeo) began adding (*lit.* putting to it; it seemed to him (O. I. *andar liom, cf.* ɪɪ maiṫ ɪom; oo éiḋceaɪɪ ḋom, ɡeiɛceaɪɪ ḋom *vid.* oo-éiḋim, also used) he would put an addition (*cf.* ɪaɪo ɡiaɪɪ áɪɪ an ɪiġ, *proverb*) to it; he said *irreg.* ". . Wednesday (*cf.* Diaɪɪdaoin, Dia-h-Doine, Dia Saḋaiɪn Dia-Doiɲnaiġ. *The forms without* Dia *also used with article*, ɡaċ *etc.*, *vg.* an Luan (Máiɪc, Ceudaoin, Diaɪɪdaoin, Coine, Saḋaiɪn, Doiɲnaiḋ) ɪo ɛuɡainn, next Monday, etc. Oiḋċe, maɪoɪɪ can replace oia: O Saḋaiɪn, m. Doiɲnaiġ). "Who is that" says (in S. L. aɪɪɪa) the voice III. *gen.* ɡoċa § 61. . . . my song *usu. pron.* óɪáɪɪ?" "Myself, if it is your will (if you please)." "What price of labour (reward) is-wanting (aɪɪá could be used here) from you on acct. of your service?" "This h. for removal (to be removed) § 132. II. off me, if possible. Come (*lit.* take [your way] *irreg.*) in here."

The man . . went . . good folk took . . off him. They did *irreg.* not but *i e.* only put a hand (II. *cf.* ɲɣe, arm; oeaɪɪna *gen.* -naɪɪ the palm) *to* his back III. when it came with them, they laid (leaɡ=a) knock, lower, leaɡ an ɛɪaɪɪn, an ɲeol, (b) lay out, spread, leaɡ an boɪɪo, l. table; leaɡ-éa amaċ aɪɪ, "laid out," determined on (c) lay upon. *Distin. from* leiɪ=a (let go, leiɪ amaċ é, *b*) permit, leiɪ oom *i.e.* let me alone) it . . Went home then, it is with difficulty (*lit.* on necessity, *cf.* ɪɪ é oom, I must, his mother recognised him. She enquired -uiɪɛ *verbal* of him what (was) the way in which (aɪɪ=a×ɲo, the relative a is often used thus of place or manner instead of ɪɪ a, aɪɪ a: *as* an áiɪ a ɲaiḃ ɲé=ɪɪ a ɲaiḃ. It is then often spelled ɪ—an áiɪ ɪ ɲaiḃ) . . was taken off him. He told her . . . he heard . . .

At the same time . . . there was no getting *irreg.* ɲaɡḃaim to the end of (*on lit.*) his riches, he would give every penny . . . He heard about (in regard of) the other man.

It was well (=Very well) the . . man went, etc. "Who is it that spoiled my song." J. J. Lyons.

paiorr na maiorne.

Gnúir Dé go bfeicimio,
Glóir Dé go gcluinimio,
Flaitir Dé go raofmuigmio;
Bár beannuigte,
Ola a'r aitiuge,
Go bragaro ar n-anam boct.

Morning Prayer (from the S. Arann Islands). Cn paiorr = the *pater* .i. Our Father, hence used = a prayer generally. God's face (countenance, *cf.* euoan, aguro) may we see *irreg.*, voice . . . hear *irreg.*, God's heaven (*lit.* principalities *plural: hence* rigeacr na bflaitear, the kingdom of H., *also* flaitearnur Dé) may we earn (raoctar, labour, *cf. p.* 14 *l.* 25; a blessed death, unction (an ola oeireannaé, the last unction, ag cur ola, air, anoint; glaoraé ola, eiriaróg ola, a sick call [for a priest]) repentance, may our poor soul obtain *irreg.*

fáilte roin crois.

Go mbeannuigtear ruit, a chior, a buinneáin gléigil úir,
Go mbeannuigtear ruit, a chroinn, léi ceurad Criost,
Go mbeannuigtear ruit, a lúi, do finead ar an gcroir.
Imrore cuirm oir, a'r guróim
Gac fmál peacaro d'á bruil ar m'anam
Do leagan ar an g-colainn
Ó ir í jurne an Coin.

Salutation (*now* = welcome) to the Cross (Arann). Mayest thou be saluted (*lit.* may it be saluted to thee, *impersonal instruction* = Hail [so go m. d. a Muire, in *Munster* = Dia do beata, a Muire or the older fáilte duit a Muire]: beannuig *with accusative* = bless; *with proposition* do = salute (a person on meeting him), *cf.* beannacht leat, adieu.) O Cross II. fresh, pure-bright branch (of tree), tree by which C. was tormented (*cf.* crann ceuta, crucifix, Come an ceuta, Good Friday) king § 88, stretched. I beseech Thee (put strong prayer on) and pray every stain of sin of (those) which § 27 are on my soul (In S. L. anam III. *fem.* = soul; *mas.* = life vitality, *while* beata V. *gen.*-aó *now* = a) duration of one's life [= raogal] b.) food) to be laid *v. p.* 14 *l.* 33, on the body III. § 59. 1., since it is it (she) committed (did, *irreg.*) crime.

seaṅ-ṙáiṫe.

1. Ir ṙiú cú ṙeaṫ. 2. Ir ṙeaṁṁ ṙuiṫe 'na aice ionáṁ ṙuiṫe ionaṁ ionaṫ. 3. Ḋeun-ṙa maṁ aḋeuṁṙaṫ, ná ḋeun maṁ ḋeunṙaṫ. 4. Ir binn beul ó beiṫ iaṫa. 5. Oiṫḋe ṡúgaċ, maiṫin bṙónaċ. 6. Ir ṙeaṁṁ leiṁ tṙioṁ aṁ a ṫoil ionáṁ oṁlaċ aṁ a leaṁ. 8. Ir maiṁ ḋo-beiṁ naḃaḋ ḋ'á ḋoṁaṁṙaiṁ. 9. Ir ṙeaṁṁ an ġaoṫ a nḋeaṁ ionaṁ teiṁṫe an ḋoṁain. 10. An ṫé aṁ a bṙuil táṁ na moċ-eiṁe, ní miṫḋe ḋo coṁlaḋ go h-eaḋaiṫṙiáṫ. 11. Ir luaiṫe ḋeoċ ionáṁ ṙgeul.

Old-Sayings (*plur.* of ṙáṫ § 129.). 1. A hound § 86 is worth (*v. p.* 2, *l.* 12) a whistle II. ṙeiṫe, *cf.* ṙeaṫóġ, a plover, ṙeaḋáṅ (tin, etc.) whistle. 2. Better sit in his proximity than in his place, *cf.* cá ionaṫ, canaṫ? where? 3. Do as I shall say *irreg.*, not as I do. 4. Eloquent the mouth by (from) being shut = ṫúṁṫa. *cf.* ḋoṁaṁ iaṫa, back-door, *while* ḋ. béil = front door, *cf.* i mbeul an ḋoṁain, tiġe, etc., in front of. 5. Jovial night, dismal morning. 6. He would rather go a foot (in length V.) acc. to his inclination III. than inch for his good III. 8. Woe is he who gives warning to his neighbour. 9. Better the wind II. from the South (ḋeaṁ, in the S., ó ḋeaṁ to S.; so ó ṫuaiṫ, i ṫṫuaiṫ, North; ḟoiṁ, ṙoiṁ, aṁoiṁ, in, to, from East; ṙiaṁ, riaṁ, aṁiaṁ, in, to, from West. Also secondary meanings, ḋeaṁ, ṫuaiṫ, ṙoiṁ, riaṁ = right, left, forward, backward. Cṁiaṁ therefore = ṙoiṁ, aṁoiṁ = riaṁ, *cf.* aṁuaṁ, aṁonn) than (all) the fires of the world. 10. The person on whom is reputation of early-rising (*in S. L.* moċóiṁiġe, 'tis no harm [= meaṙa ḋe worse of it, *cf.* ir ṙeaṁṙḋe an meuḋ ṙin ṙinn, that is an improvement = ir ṙeáṁṙ ṙinn ḋe'n ṁeṁḋ ṙin: So an miṙḋe leaṫ? Do you think it harm, are you sorry] to him to sleep till mid-hour (ṫṙáṫ a point of time, hence na ṫṙáṫa, the (canonical hours), aṫ léiġeaḋ a ṫṙáṫ, reading his office; ṫṙáṫ-nóna, time of none, *i.e.* evening; ṫṙaṫḃuiḋe, one punctual to his hours (*now a name for* a cock which crows regularly in the morning, thus supplies place of clock); ṫṙáṫaṁail, in good time, naċ ṫṙáṫaṁail, how lucky! 11. The drink § 85 should precede (is sooner: luaṫa) = swift b) soon) the story (*cf.* [go mbaṫ] ṙlán an ṙgeuluiḋe! thanks for good news.)